FAITH AND HOPE.

Pastoral Encouragement to the Faint Hearted.

MR. BEECHER DEFINES RELIGION.

Dr. Talmage Hugs His Fam-

THE GOOD BOOK IN THE SCHOOLS.

ily Bible.

PLYMOUTH CHURCH.

BELIGION A LIFE-SERMON BY THE BEV. HENRY WARD BEECHER.

After announcing his text-Luke, ix., 57-62-Mr. Beecher, at Plymouth Church yesterday morning, remarked that in this passage we have an illustra-tion of the remarkable way in which the Saviour was customed to select his topics of discourse. He did not usually select His texts from the Scripture as out found His subjects in the face of nature. When John said, "Master, we saw one casting out levils in Thy name and we forbade him, because he ollowed not with us," there was presented an exam-ole of one fit to be a leader of our modern sects, but did not get what he wished. Instead he was cold. "Forbid him not, for he that is not against us s for us." This spirit of John, Mr. Beecher said, always been the sectarian spirit, and then proceeded to illustrate the fol-Christ as they are presented in the text. Jesus answered the man who declared but I am a pauper." But while He rebuffs e one He invites another, and to this one's excuse, the one He invites another, and to this one's excuse, "Lord, suffer me first to go and bury my father," He answers, "Let the dead bury their dead." He insecribed the spirit with which the request was made—it was a pretence, not a reality. And as to he other, who asked first to take leave of his friends, he would never get through bidding farewell—it would be the last seen of him. Therefore he was old that "No man having put his hand to the locuph, and looking back, is fit for the kingdom of leaven." Is it then an offence, the preacher asked, or a ploughman to look back? In a mellow field, where the plough almost takes care of itself, he night look back, but not in a field newly cleared, in the rocky ground of Judea the ploughman who coked back would be thrown head over heels.

WHAT IS EKLIGION?

stood that on Thanksgiving Day Mr. preach a discourse appropriate to the

BROOKLYN TABERNACLE.

WE WILL SERVE THE LORD -SERMON BY REV. DR. TALMAGE,

Dr. Talmage preached in the Brooklyn Ta from the text—"As for me and my house, we will serve the Lord." Absurd, Joshua, exclaimed the preacher, you will have no time for family worship. You are military man, and will be taken up with the affairs of the army; you are the Washington or the Macdahon of your race; you are a statesman, and the eares of the nation will hang heavy on your shoulwhich animated him when, in the rush of battle, he the chosen of the Lord had triumphed over their enemies, would exclaim smid the conflicting cares of life, "As for me and my house, we will serve the Lord." The preacher warned his hearers not to sak religion to come to them unless they wanted it, for if it once got into the household the love of God

cuemies, would exclaim smid the conflicting cares of lite, "As for me and my house, we will sorve the Lord." The preacher warned his hearers not to ask religion to come to them unless they wanted it, for if it once got into the household the love of God would stay there forever. The scene of evening worship and the reading of the family Bible by the domestic fireside was pathetically described. That scene in your father's house, is it not among your most sacred remembrances? the preacher asked. For how much would you have it obliterated from your hearts? Those prayers of 1840, 1850 or 1860 are as fresh in your minds to-day as when they were uttered. Brethren, the prayers of your fathers have had more effect in your minds than anything you have read in Milton, Shakespare, Tennyson or Dante. A little child, once peering earnestly into her father's careworn face, asked, "Pap, is God dead?" "No, my child," replied the child, "since ma died there has been no family worship, and I thought that God was dead too." In the White House every day the President's family kneel and say the Lord's Prayer. Any other man, democrat or republican, in the President's family kneel and say the Lord's Prayer. Any other man, democrat or republican, in the Presidential chair would have been russing about, now piscating the North and squin placating the South, instead of serving the Lord. He was dead too win it; they don't care to have prayers when there's company in the house; it's not fashionable. Many families want to be religious, but are ashamed to own it; they don't care to have prayers when there's company in the house; it's not fashionable. Many families want to be religious, but are ashamed to own it; they don't care to have prayers when there's company in the house; it's not fashionable. Many families want to be religious, but are ashamed to own it; they don't care to have prayers when there's company in the house; it's not fashionable. Many families want to be rearly the family will be accepted to the reput pray? As a series o

Exodus, xx., 8, 11-"Remember the Sabbath day to keep it holy." Christ, said the Doctor, was a no Jews. Seven times He was accused of this offence, and seven times He defended himself against the charge and justified the act. But what Sabbath law did he violate? It was a human invention, a super-

THIRTEENTH ST. PRESBYTERIAN. At the Thirteenth Street Presbyterian Church in Apostles, said the preschor, might well be called the acts of the Holy Ghost, and these acts of the Holy with every age. The text directs our consideration to three great truths. The first is the personality of

WASHINGTON SQUARE M. E. CHURCH. CITIZEN SOLDIERS AND THEIR CLAIMS UPON

Rev. Dr. Hatfield preached in the evening in the Washington Square Methodist Episcopal Church, taking his text from Joshua, vi., 27—"The Lord was with Joshus and his fame was noised throughout all the country." For thousands of years, said the preacher, there was no great plan devised, no mag-nificent scheme undertaken, that did not need the brain and hand of the soldier to give it success. In the present state of society it is impossible to preserve order, to maintain the laws and uphold the government without the sid of men who are vested with power to smite down those who attempt to create insurrection and who retuse to be governed by the laws of the country. With us every citizen is a soldier, and in case of an emergency is ready to serve his country. It is not on our regular army alone that we depend—brave and self-sacrificing as it is—but on our citizen soldiery. There are in nearly all the cities and towns of the Union certain regiments, thoroughly drilled, composed of men who are engaged in various pursuits, and who yet stand ready at any moment to defend our liberties.

There are, continued the Doctor, several such regiments in this city, and while I would not be invidious in my remarks—for all the regiments are worthy of the highest praise; all have done galiant service for their country in the dark days of the past, service that will be remembered as long as the flag of our liberty floats—yet there is one that at the present for their country in the dark days of the past, service that will be remembered as long as the flag of our liberty floats—yet there is one that at the present time claims our attention, and because of the valuable aid it rendered this city and country I take this opportunity to speak in its behalf. One day last week a great fair was opened in this city by the President of the United States in the presence of as brilliant and honorable an assembly as ever cathered in this maternolis. We chief and one Christian was now control to the country to the children caused to be sungly the children caused to be sungly the children.

At St. Alban's Church, East Forty-seventh street, Rev. Father Darby sang mass, it being the four teenth anniversary of the occupancy of the present church edifice. Pather C. W. Morrill, the rector, preached, but, contrary to general expectation, did not deliver an anniversary discourse, only alluding to the healthy financial condition of the church as a matter to be rejoiced over. As his duties in the parish will prevent him from preaching on Thanks-giving morning, he gave his congregation a Thanks-giving sermon in advance, the text being taken from giving morning, he gave his congregation a Thanksgiving sermon in advance, the text being taken from
Ephesians, v., 20.—"Giving thanks always for all
things to God." It is the wont of the Holy Spirit,
said the prescher, to embody a great deal of meaning in a very tew words. Each word of the text is
emphatic in its significance. It is a remarkably pregnant passage. We are exhorted to give thanks;
the object to which this tribute is due is
pointed out, and finally we are reminded of the time
of rendering it. These four points were taken up
in their regular order, the preacher dwelling especially on the far reaching meaning of the expression
under the fourth heading—"all things." The discased stomach is oppressed and permanently injured by inxurious viands, when a distasteful regimen alone is remedial. So to the disordered soul its
sympathizing physician oftentimes sends relief in
the form and substance of a cross, because that alone can ward off death. We
would mount high, heedless of the precipice, torgetful of giddiness, and God sends the
weakness which hinders or the sickness which prostrates. We would choose riches at the peril of erring from the faith and plereing ourselves through
with many sorrows and in face of the Lord's warning. "How hardly shall they that have riches enter
into the kingdom of God."

ST. STEPHEN'S CHURCH. REGINNING OF THE FORTY HOURS' ADDRATION.

The beautiful devotion known as the "Forty Hours' Adoration" began yesterday in St. Stephen's Roman Catholic Church, in East Twenty-eighth street, it being the day appointed for the same in that church by His Eminence the Cardinal Arch-Then mother passed away into the shadow of death, and this holy volume was the light which rested on her bier. It has been the silent witness of many of our festivals, marriages, christenings and deaths. Old, old book! the hands that once held thee are aches; the eyes that conned thy sacred pages are closed to this earth forever and can see thee no more! Ah! my old friend of light make for a dying head! Friends, have a family lible. It will go down from generation to generation fraught with the memories of the years. When we see what religion did for our father's household do we not wish it to come to us? Aye, there are hundreds of voices pent up in this house that are ready to exclaim, "Yos, yes, we will serve the Lord!" I feel anxious for you as you do for yourselves, and axyou to cross over into the right path. The 29,200 prayers that may be offered up in your behalf will be the mountain over which you will climb into heaven, or the avalanche that is to crush your soul into perdition. Fathers and mothers in giory, bend down to-day from your abode in the sky and tell us what you did on earth, for to-day, in the presence of heaven, hell and the cross, we will each say for himself, as Joshus said, "As for me and my house, we will serve the Lord."

CENTRAL METHODIST CHURCH.

THE OBSERVANCE OF THE SABBATH—SERMON BY REY. DR. NEWMAN.

The fourth of his series of sermons on the supremacy of iaw was preached by the Rey. Dr. Newman. On this occasion he based his argument on high mass, which was celebrated at half-past ten's houself, and church is comed with the sclemn high mass, which was celebrated at half-past ten's houself, and church as a sclemn in high mass, which was celebrated at half-past ten of the Medynnacting as celebrant, as saicted by the Rey. Dr. Medynnacting as celebrant, as saicted by the Rey. Dr. Medynnacting as celebrant, assisted by the Rey. Dr. Medynnacting as celebrant, as saicted by the Rey. Dr. Medynnacting as celebrant, assisted by the Rey. Dr. Medynnacting as elebrant, as an attention of the B

the fourth commandment and took his text from | be held in the church, closing with the benediction |

Rev. Father Preston preached a proliminary Advent sermon at the morning service in St. Ann's church. He said that the approaching season was a holy and sanctified one, and all good Christians should endeavor to lead themselves away from worldly things to the contemplation of the many mercies and blessings showered upon mankind by the Holy Ghost. In Advent the passage in the Lord "cometh like a thief in the night," and only those that were prepared could expect to be saved. Father Preston drew attention to the parable of the "foolish virgins," and counselled his congregation to always have the light of faith in their hearts burning brightly and kindled by the fire of Christ's divine love. We should ever be ready, continued the reverend gentleman, to respond to the call of our Lord, for we know not the hour, the minute, the second that we will be called upon to leave this earthly habitation. When Christ calls us to judgment we should be able to give a satisfactory account of our whole lives. This we cannot do if we are engrossed in worldly pursuits and have not a thought of the hereafter. How many are these who spend years in study in trying to solve nature's problems or fathom the depths of classical knowledge! Scarcely a thought of their Creator enters their

CHURCH OF THE REDEEMER. It was a special festival at the Church of the Most er, in East Third street, the occasion being the celebration of the twenty-seventh auniver sunrise the church was the scene of devotional cathusiasm on the part of the thousands of members. The bells of the church chimed loudly, and as the sunlight streamed through the rich sts-ined glass windows it lighted up a picture of joyful faces. High mass was cotobrated at half-past ten by the rector, the Rev. Father Thaddeus Anwander, the descons boing Fathers Rein and Kleindeindan. Rev. Father Grandstaetter, of Boston, preached the sermon, in which he complimented the congregation for having the first consecrated Catholic Church in this city. Its cost was \$150,000. At the close of the triduum on Tuesday evening the Papal benediction will be given by the rector. unrise the church was the scene of devotional en-

CHICKERING HALL.

PURILC EDUCATION SHOULD BE STRICTLY SECU-

A vast audience filled Chickering Hall yesterday to listen to the lecture by Professor Adler on "Religion in the Public Schools." The lecturer said:-We mand that education in the public schools be strictly secular. The Catholic complaint against of conscience. They hold all knowledge devoid of religious admixture perilous. They urge a system religious admixture perilous. They urge a system of sectarian schools to be supported, in part at least, at the public expense. But no man has any rights of conscience which trespass upon the rights of others. The Mormon is not excused because polygamy is with him a practice enjoined by religion. The sect of the assassins was not justified because with them sceret murder was an article of their creed. The right of the Catholic parent to deprive his child of secular knowledge is limited by the right of the State to protect its own interest and the superior rights of the child itself. But Protestant intermedding with the schools is not more tolerable. The law indeed says "the Holy Scripture may be read without note or comment." But this seeming liberty is illusory. The King James version is in reality a commentary on the Bible, and in parts an erroneous commentary. It is not acknowledged by the

Christian and non-Christian who repudiate these doc-trines. With what right are our schools turned into Protestant chapels? The American citizen is alow to stir, but the interest of religious liberty in its full-cut sense are paramount to those of any party, and in the end all parties will see that perfect fairness is the only means of averting the most disastrous dis-turbances.

PREACHING IN THE STREET. SCENES AT THE ROOSEVELT STREET FEREY-THE HERALD'S "PULPIT."

When Rev. Dr. Kennion opened religious services at Rooseveit street ferry yesterday afternoon there were few persons passing along South street, but in a short time the sound of his voice brought a crowd at Roosevelt street ferry yesterday afternoon there were few persons passing along South street, but in a short time the sound of his voice brought a crowd from the highways and byways near at hand, and before he had been talking three minutes about one hundred people gathered around. They were sailors, some of them, others bore the look of habitual tramps, while still others in the assemblage seemed to be respectable denizens of the neighborhood—longshoremen and other workingmen out for a Sunday stroil. They smoked their pipes placidly and listened to the prescher respectually, at least, though it was ovident from their countenances that a spirit of curiosity more than anything else induced them to stop and listen. Dr. Kennion, before speaking himself, introduced to the assemblage one of his conferre, a visting preacher from another mission. This gentleman commenced his address by stating that he would take his text from the religious columns of the New Youx Hrand. He wished to draw the sitention of his hearers to the fact that there was constantly presented in that sheet a sermon which came home to the workingman's heart. It was all very well to preach sermons in splendid temples and to kneel in prayer on velvel cushions; but when the voice of the poor man's wife pleaded in the tenement house for food of what avail was the \$10,000, \$15,000 or \$25,000 a year prescher? It was here where the Hrand presched its sermon, for you will find that its columns are always open to the appeals of those who are destitute of friends and of food, and who are sick and in every way helpiess. Not even the most abandoned poor family but can find that its wants and its mistortunes can at all events be presented to a public who may wish to exercise its charity in its behalf. The pleature of poverty is given truly and faithfully, and it must be said that never in this great city is the sufferer allowed to the faithfully and it must be said that never in this great city is the sufferer allowed to the faithful of the country of the fa rom the highways and byways near at hand, and

temples, glossed it over without having the hardi-hood or the courage to announce the facts to their wealthy and aristocratic ne-rers. Hence it was, as Mr. Froude said, that Protestantism was, no doubt,

BISHOP M'NAMARA ON IRELAND. HE ARRAIGNS THE CHURCH OF ROME AS THE

CAUSE OF MISERY IN THE EMERALD ISLE. "What a glorious gathering is here to-night," was the salutation of Bishop McNamara as he stepped forward on the platform at Clarendon Hall last eventhe present crisis in Ireland. Not only were the seats all filled as early as half-past seven o'clock, but the found accommodation on the edge of the platform. In his usual impetuous style the Bishop led off with hits and thrusts at Rome and everything Italiau. Just as he dropped the sentence, "No sermon is worth preaching that does not hit one," there was a rustling movement in the vestibule that brought him to a pause. some Italian that is passing out," and the audience

one of the elders offered a prayer, and was ap-plauded by the Bishop. "That is not praying by machinery," he said, "it comes from the heart; not lise the Puters and dees ten times that I often gave hise the Faters and Ares ten times that I organise pinance—(sarcastically)—for the good of your as pinance—(sarcastically)—for the good of your sowl." (Laughter.) The Bishop announced that before he commenced his lecture a collection would be taken up, as the proprietor of the hall sent him a bill for \$50. Five collectors passed around with hats, while the Bishop conveyed to the donors the comforting assurance that the Italian priests would

comforting assurance that the Italian priests would not hereafter have all the management of the collections to themselves.

"Intsu on Nothing."

He then commenced on the Irish agitation question. We must not, said he, be superficial observers of the events now transpiring in Ireland. We must examine by the light of history the causes of Ireland's sufferings, because whoever strikes Ireland strikes us. We are Irish or we are nothing. If there is one place more fitting than another the other for a consideration of this important subject it is this hall; and if there is one person more than another whose duly it is to discuss and examine it it is your humble servant. I sam, first and before all things, Irish. "But no," replied a friend, "you are Christian urst." "Not at all, my friend," was my rejoinder;—"I am Irish first. God so ordained it, for He made me an Irishman before He made me as Christian." (Laughter.) God will never make a Christian out of a man who is not a patriot, and who is not prepared to make sacrifices for his country. Our Lord weep over Jerusalem, because it was His own city and His heart was filled with anguish because of the miseries which were impending over it. Patriotism was the first quality exhibited by Christ. The deep interest felt by the American people in the Irish question just now is manifested by the large amount of space devoted to it by the press of this city. And now let me ask what is the cause of the distress in Ireland? The failure of the crops and excessive rents? Not at all; there is a deeper underlying cause, and that is that for centuries the country has been ensiaved by the Church of Rome, which betrayed Ireland into the hands of the English government. Ireland is she only country to-day on the face of the globe that remains a slave to Kome. The Roman Church has always been the enemy of Ireland, Its popes and excessive rents.

At the conclusion of his lecture the Bishop intro-duced an ex-student of a Roman Catholic college, named Kavanagh, who had become a convert. Father O'Connor also appeared and spoke briefly.

WITHOUT A DEBT. DEDICATION OF A UNION CHURCH AT STEIN-

sects, creeds and denominations, was dedicated yes-terday at Steinway's, a suburb of Long Island City, situated on Long Island Sound, and the edi-'s cross are fice had the additional peculiarity of being about it being paid for previous to the dedicatory services. Mr. William Steinway donated the lots, 50x100 feet, on which it is erected, and the citizens of the settlement and their friends subscribed the funds for the erection of the building, a neat, yet sufficiently commodious frame structure on a brick foundation. Heretofore the neighbors have been compelled to attend church at Astoria, one and a half miles distant, or at Newtown village, four miles

compelled to attend church at Astoria, one and a half miles distant, or at Newtown village, four miles away.

At three o'clock the building was filled to its utmost capacity, and many people from the neighboring villages joined in the exercises. Over one hundred were unable to gain admission. The population of Steinway's is 600, to which the new factory will add 400 more during the next six months, and then it is expected that the new church will show its real worth to sommunity in which there is not one idle person. Rev. M. L. Haines, of the Reformed Church of Astoria, called on Rev. J. W. Simpson, of the Methodist Church, to open with selections of Scripture. Prayer followed from Rev. C. D. F. Steinfuhrer, of the German Evangelical Church. The quartet of the New York Liederkranz, including Mr. William Steinway (tenor) and Frederick Sterns (basso), then sang "This is the Lord's Own Day." The remainder of the programme included addresses by Rev. B. Krusi, of the German Presbyterian Church of this city; Rev. M. L. Haines, of the Dutch Reformed Church of Astoria; Rev. C. J. Shephard, of the Reformed Church of Newtown; prayer of dedication by Rev. J. W. Simpson, of Astoria; singing of a dedicatory hymn by the congregation and the befieldin by Rev. J. W. Simpson, of Astoria; singing of a dedicatory hymn by the congregation and the befieldin by Rev. J. W. Dr. Harris, of the Episcopal Church of Astoria. Messrs. William Steinway, Henry P. Titus and Luke Kouwenhoven are the trustees, and they will hold two sessions of the Sabbath school every Sunday. Each of the denominations interested will send preachers in turn, and ere long it is hoped that the church will be enabled to engage a pastor of its own.

THE POST OFFICE ELEVATORS. NEW YORK, Nov. 23, 1879.

TO THE EDITOR OF THE HERALD:—
In your issue of the 21st inst, an article appeared referring to the accident to the Post Office elevator on Thursday afternoon last. That article spoke of the promptness of the engineer in charge in his efforts to avert any accident to the other elevators in the promptness of the engineer in charge in his efforts to avert any accident to the other elevators in the building. My opinion is that had the engineer been attending to his duty the accident to this one elevator would not have been attended with any evil result. My reason for thinking that the engineer was to blame is that I believe that the valves at the bottom of the tube—meant to let the water out of the pipes attached to the elevator—at the time of the accident were open and that there was no steam pressure on to keep water in the pipes. If I am not correct I wish the engineer would answer the following questions for the benefit of those who are intrusting their lives to him day after day:—

Pirst—It the valves at the bottom of the tubes were closed and he had a full steam pressure on, why on earth the tube nearest the elevator should descend to the second tube with such lightning rapity?

Second—If the pressure was on and the valves closed, where did the water find an exit, as it found none above the ground floor?

An employe of the building, shortly after the accident, in his "official capacity," remarked:—"Oh, the thing wasn't going inster than its usual motion." Well, in answer to him I will say that I wish he had had my place during those few, very few, trying moments. He may be a hero of many a well fought battle; but I'll venture to say that his short hair never stood straighter than it would had be been in my position about four P. M. on Thursday, 20th inst. I have a faint recollection of having danced a sailor's hornpipe or going through some such motions very foreign to my mode of life.

The Herald has always been a medium of bringing things to the surface, and, without its valuable assistance in this case the causes will remain a mystery and be buried beneath that coiffice as deep and uncomatable as its foundation stone. I, like many others employed in the upper stories of that building, have occasion to go up in those treacherous ships twice a day. Our lives may not be worth much to us or the pub

CUBAN SLAVERY.

BILL PRESENTED TO THE CORTES BY THE COLONIAL SECRETARY OF SPAIN, ON THE 5TH OF NOVEMBER, FOR THE ABOLITION OF CUBAN SLAVERY.

ARTICLE I.—On and after the day of the promulgation of this law in the official gazette of the island of Cuba the institution of slavery shall cease.

ART. 2.—Every individual of either sex that, without intringing upon the provisions of the act of June 4, 1870, may be in the condition of slavery on the promulgation of this law, shall remain under the protuction of their owners at the time, who will thenceforth become their overseers. Said contract shall last for the term of eight years, and may be transferable during its force by all means of legal conveyance. It being besides resignable upon any just

towers of justice, according to the peual code, except those of sedition, rebellion and riot, which shall be tried by millitary courts.

ART 18.—The regulations contained in this law shall be formed by the Governor General of the island of Cuba within thirty days after being promulgated, forwarding the same for the sanction of the government by the first mall thereafter, which shall submit it in turn to a full council of State.

ART. 18.—All previous laws, decrees and regulations conflicting with the above are hereby repealed, without the least prejudice to the rights siready acquired by the slaves and freedument under the operation of the law of July 4, 1870.

SALVADOR ALBACAMO.

July 4, 1870.

SALVADOR ALBACETE, Colonial Secretary.

MADRID, Nov. 4, 1879.

STEAM IN THE PILOT SERVICE.

"AN OLD SHIPMASTER'S" OPINIONS AS TO THE DISADVANTAGES OF THE NEW DEPARTURE-RECORD OF THE SAILING BOATS.

To the Editor of the Herald:—
An evening paper of the 19th inst. contains the following:—"The captains of the incoming ocean steamers are regularly passing by the sailing pilot boats and taking their pilots from the tug Hercules. Three of the old pilot boats make such report to-day. Steam is besting canvas." Is this fair? Is there nothing due to the three boats who could have boarded the steamships as readily and with as little detention as the yawl of the Hercules? Are not the men who intercepted these steamers be-fore they arrived at the lightship worthy of as much consideration as those aboard of a tug? Are not the men who have invested their of a tug? Are not the men who have invested their all in as fine pilot loats as the world ever saw, and who, in winter and summer, in fair weather and foul, when such a thing as the Hercules would not be able to show her nose outside of Sandy Hook, worthy of as much encouragement as the four or five discontented persons who have given themselves, to use no stronger term, to foreign steamship companies who come here to break down our pilot laws, to upset our State regulations and to attempt that which they know in their own country it would be folly to do? I maintain, at this present writing, that there is no more efficient system of pilotsge, no more intelligent set of men as pilots, and none in which a State can take a more just pride than that existing in the State of New York and her sister State, New Jersey. I challonge any one understanding the subject thoroughly to give one rosson why steam for pilot purposes should be substituted for such efficient vessels as we now possess. In Liverpool, London or any of the great ports of the world, where steamers are used in t. a greatest variety, they are found unavailable, and how may they be expected to work here, where congregate the united fleets of the world, on this, in winter, the most innospitable coast a vessel over approached—one that, at times, captains of the stauchest steamships tremble to approach?

Yet these small and handy pilot boats, with their hardy crews, are always a welcome sight, and are never found wanting to succor the distressed, assist the unfortunate, give provisions to the stavting and in many cases tow into port dismantied wrocks and save life when in the last stages of exhaustion, for all of which we have innunerable records. We are now called upon, at the dictation of foreign steamship companies, to abolish all this for a system of steaming pilotage that can under no circumstances meet the etigencies of the service as it now exists. The men who have undertaken to become the willing tools of these companies by lying at their ease by the

will or can realize.
AN OLD SHIPMASTER

"UNITED WE STAND."

PROBABLE CONSOLIDATION OF THE BROOKLYS GAS COMPANIES-A MANUFACTURE IN WHICH THERE IS LIVELY COMPETITION

The proposed consolidation of the gas companies of Brooklyn and the monopoly which would be the result of such action on the part of the half score o ompanies now in existence in that city has awakened a lively interest among the larger gas consumers of this city and the rumor is already afloat that the ex ample of the Brooklyn companies will be speedily imitated by the companies here. Inquiry among company officials fails to confirm the rumor, but at the same time the admission is general among them that something must be done to put an end to the competition which has re sulted in the reduction of prices to the present standard. The relations of the companies to other in the fight will be better understood by the reader after the following explanation:-The olde empanies existed in the peaceful enjoyment of large dividends without any conflict of interest ecause they divided the city into districts and con fined their business within certain limits. The New York Gas Light Company, for instance, claimed for its own all the territory below Grand street, from river to river, and from Grand street to Seventy-ninth street. When the Metropolitan Company was organized some arrangement was made by which it obtained from the Manhattan an undisturbed control over the district street and the river fronts. Above Seventy-ninth street the Harlem Company was for a long time perome dissatisfied with the high prices they we compelled to pay for what had become an indis

become dissatisfied with the high prices they were compelied to pay for what had become an indispensable article, and the outery against the companies was long and loud.

Then followed the formation of the rival companies—the New York Mutual, the Municipal and the Knickerbocker. The charters of such of the old companies as retained them gave them no exclusive right to any particular territory, so when the new companies were formed the main obstacle they had to contend with was the Common Council, in which the power to grant the privilege of tearing up the streets was vested. This was easily obtained, and the war was fairly commenced. Not confined to any locality, the new companies began by picking out the streets where there was the greatest demand for gas, and running their mains through them, svoiding tenent districts and unprofitable thoroughtares. With this advantage, and a desire to draw from their rivals a share of the business, a roduction in prices followed, until now, as it is claimed, there is no money in manufacturing gas at the present rates. How great the reduction thus brought about has been will be seen in a comparison of prices now and before the birth of the rival companies. With the exception of a few instances the charges of the old companies were \$2.50 per 1,000 cubic feet, while now a sliding scale of prices acout as follows exists:—Ten thousand cubic feet or less, per month, \$1.50 per 1,000; 10,000, 125; 20,000 to 100,000, \$1, and over 100,000, seventy-live cents per 1,000 cubic feet.

The companies, through their officers, all unite in saying that the present prices are entirely due to competition, and do not represent any reduction in the cost of manufacturing and of serving the gas. The same cierical labor is necessary, and in some respects the cost of service has been increased. Whereas formerly the work of the companies ceased with the introduction of a service pipe and a metre, now, so great is the rivality, the work of making the connections is done by the companies ceased with the

could not prevail for a very long time. The rival companies—that is, the last in the field, give credit to themselves for bringing down the price of gas and upon this base their claim to patronage. As an instance of this reduction they point to the street lamps which are now lighted at an average cost of \$15 per annum instead of as much as \$50. Mr. R. W. Rodman, vice president of the Harlem Gas Light Company knew of no movement toward a consolutation but was consident that the companies could not continue business profitably at present prices. The proposed combination in Brooklyn he did not think would afford any protection to the companies because the city was an open field, and as long as there was room for a new company such a company could step into existence and say to the others, "Now take us in or buy us out." The same rule could apply to this city.

HARD LUCK IN HARLEM.

As an instance of the extent of the present competition Mr. Rodman stated that on Third avenue, from Forty-second street to Seventy-ninth street, four companies—the Municipal, the Metropolitan, the Mutual and the Knickerbocker—had pipes laid on both sides of the street, "When the Harlem Company was organized," he continued, "Harlem was an outlying district, and the company was compelled by the Common Council to lay mains for great distances along the routes. Against this heavy expense the income from the street lamps was for a time the only offset, and now that had been so reduced that it hardly paid the cost of lighting the lamps and turning them off again."

What the end of the present warfare will be it would be difficult to conjecture, but if the officials of the soveral companies whose interests are antagonistic are sincere in their utterances there is very little to be feared from consolidation. As one gentleman said, "It looked like war to the knife, and he could tell the result better when the battle was over."

MR. FROUDE'S DEFENDER.

TO THE EDITOR OF THE HERALD:-

You have done the American people an important service by giving space in your widely circulated journal to Mr. Froude's views concerning the Irish race in America, as disclosed in his contribution to the December North Americas. An Englishman, lately arrived on these shores, I cannot myself pretend to form from personal observation an adequate United States or of their stitlude toward American institutions; but Mr. Froude's statements on these points I do not hesitate to accept, feeling assured

institutions; but Mr. Froude's statements on these points I do not hesitate to accept, feeling assured that he would not imperil his reputation for historical accuracy by any ili-judged assertions.

He represents the Catholic Irish in America as a compact body united in the bonds of a superstitious religion and completely dominated by their priests, and he points to the necessary antagonism between the religion of Rome and the tree institutions of America. Pursuing the subject, he presents a foreible picture of the irreconcliable enmity of the priests and their slaves (the Catholic Irish) to the republican system, and clearly discloses a state of things which he does not pause to describe, but which, if his outline picture be correct in its portrayal, must necessarily exist. The attitude of the Irish, if I understand it right, is certainly fraught with extreme danger to your institutions. From what Mr. Froude states I perceive them to be a body of individuals living in your midst, while they hate your form of government, refuse to exercise the right of suffrage, hold sedulously aloof from politics and from intercourse and intermarriage with Anglo-Americans, and proclaim at all times their detestation of republican institutions. In fact, after a careful persual of Mr. Froude's essay, I feel tally warranted in drawing the inference that your Irish population differs from your Indian wards in the respect only of being infinitely more troublesome, of hording principally in cities instead of hunting and scalping on the plains, and of being ruled by priests instead of chiefs. Who can estimate the magnitude of this dangerous power which is gathering strength in the great centres of population, and which, sooner or later, must explode with torrific effect and completely overthrow your political fabric? Though an Englishman by birth 1 am an ardent republican, and I view with serious slarm the spectre that Mr. Froude has called up. But I think there is a

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